# A SERMON TOUCHING THE Peace & Edification OF THE CHURCH.

Preached at the Second Trienniall Visitation of the Right Reverend Father in God FRANCIS Lord Bishop of *Peterborough*, at *Daventrie* in *Northampton-shire*, *July* xij. 1637.

BY

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*Non habent Dei Charitatem qui Ecclesiæ non diligunt Vnitatem*, Aug. de Baptism. l. 3. c. 16.

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A
SERMON

# THE PEACE OF THE CHURCH.

ROM. 14.19.

*Let us therefore follow after the things which make for* Peace, *and things wherewith one may edifie another.*

EVery gift of God, by how much the more excellent it is in it ſelfe, by ſo much the more, through the ſubtlety and malice of Satan, is it ſubject unto abuſe; and as the Wiſedome of GOD doth order evill things unto good, ſo the cunning of ſinne doth pervert the beſt things unto evill, and turne the very Grace of God into wantonneſſe.

Christs comming was to set Prisoners at *Liberty, Isai.* 61. 1. And of all other, this of *Christian liberty* is one of the choicest jewels, with the custody whereof hee hath entrusted his Church.

This *Liberty* is twofold, either from Bondage spirituall under sinne and Satan, or from Bondage carnall under the Ceremonies of the *Mosaicall* Law, which in opposition to the [a] royall and perfect Law of liberty is called an [b] intolerable yoke, and [c] Commandements which were not good.

[a] Jam. 1. 25. 2. 8.
[b] Acts 15. 10.
[c] Ezek. 20. 25. *vid.* Irenæ. l. 4. cap 29.

Two sorts of men there were, who professing the Religion of Christ, did yet through the subtlety of Satan stumble at this *Liberty*. Some were *False Brethren* who dogmatically taught against it; and to these the Apostle [d] would not give place for an houre. Others were *weake Brethren* who in their Consciences were not perswaded of this *Liberty*, and were offended at the use of it in those whose faith was better setled. With respect to these the Apostle in this Chapter states the difference then depending in the Church, so that neither the *knowledge* of the one might breed scorne of those who were *doubtfull*, as *weake*; nor the *scruples* of the other breed censure of those who were *free*, as *wicked*, wherein premising a most wise and pious maxime, That weake Christians ought to bee plied and cherished in the maine matters of Religion, and not perplexed with

[d] Gal. 2. 4, 5.

imper-

impertinent disputations; and then giving directions to both sides touching their mutuall behaviour towards each other, he proceedeth to state the Question it selfe.

For the ground whereof, hee laieth an excellent distinction touching Things *Indifferent*, which may bee considered either *per se*, alone by themselves, and so hee states the Question for the strong. *v.*14. or in *Ordine ad aliud*, with respect to some other thing: and so he giveth these Three Rules.

1. In order to the *Weake*, so *Liberty* must give place to *Charity*, I must rather restraine my selfe, than scandalize and hazard the safety of my brother. *v.*13.15.

2. In order to the *Doctrines* of the Gospell. So *Fundamentals*, wherein the Kingdome of God doth stand, are to take place of such, *In quibus non vertitur salus Ecclesiæ*, which therefore, however to bee strongly vindicated against malicious corrupters, are yet not to bee unseasonably obtruded upon tender Consciences otherwise agreeing in the *substantiall* grounds of righteousnesse and peace. *v.*16.17.18.

3. In order to the *Church* of God. And so the *Peace* and *Edification* of that is to bee preferred before the rigorous and stiffe asserting of our owne private *Liberty*: for the *Edification* of the Church is Gods worke, and wee ought not by imprudent and immoderate pertinacy in smaller things to disturbe or hazard

the worke which God hath let us to doe.

And from these three Grounds the Apostle windeth up the whole Controversie in two Definitive Conclusions,

1. That in case of *Scandall* to *weake* Christians, and therefore much more in case of Scandall and disturbance to the *Church*, men ought rather to suppresse their opinions in matters of *indifferent* nature, and to enjoy their perswasions betweene God and their owne Conscience, than by unseasonable vindicating them to offend either one or other. *v.* 21. 22.

2. That things standing *per se*, men ought not to crosse the *Determinate*, though *Erroneous Judgement* of their Conscience, because whatsoever is not of faith is sinne. *v.* 23. Things standing I say, *by themselves alone*, as meates and drinkes in the Church at that time did. Otherwise when any materiall Act doth intervene to alter the *indifferency* of the thing (though not in its *nature*, and as to *Liberty of Conscience*, yet in its *use*, and as to *Liberty of Practice*) as an act of Soveraigne *Authority*, in this case men should labour to rectifie their judgements, that they may not lie betweene the two difficulties of a doubtfull Conscience on the one hand, and an undutifull practice on the other.

The words of the Text belong unto the Third of the forenamed Rules: and they containe a wise and godly Direction for all Christians, but chiefly for dispencers of the Gospell,

Gospell, That in case of any emergent differences amongst Brethren we should bound our behaviour by these two Limits.

1. To preserve and pursue τὰ τῆς εἰρήνης, *The things that make for Peace*.

2. That this Peace must bee such as will consist with and promote the good of the Church, ὁ καὶ τῆς οἰκοδομῆς: And then for the *manner*, How to doe it, it is διώκωμεν, not onely to meete these things when they are obvious and offered to us, but to pursue and runne after them when they seeme to flie away from us. And so there must be an ἐπιδιωγμὸς, if haply it bee possible to overtake them.

Heb. 12,14.

1. τὰ τῆς εἰρήνης. *The things which make for Peace.* But is not the Church of Christ set forth unto us in the Scripture as a *Militant Church*, an Armie with Banners? How then to pursue Peace? Certainely as Christ is set forth in the Scripture as an [a] Captaine, a [b] Leader, a [c] Man of Warre, a [d] Lion of the Tribe of *Iudah*, the victorious Tribe; so is Hee as a [e] Prince of Peace too. Honoured at his Birth with the stile of [f] *Immanuel*, a name of *Peace*: Crowned in his Baptisme with a [g] *Dove*, the embleme of *Peace*, holding in his hand a *Scepter* the [h] Gospell of *Peace*; being in the Building [i] λίθος ἀκρογωνιαῖος, a *Corner stone*, the place of *Peace*; comming into the World with a [k] *Song of Peace*; going out of the World with a [m] *Legacy of Peace*; in one word, a perfect *Moses*, the meekest

Rom. 12. 18.
a Heb. 2. 10.
b Mic. 5. 2.
c Exod. 15. 3.
d Rev. 5. 5. Judg. 1. 2.
e Isai. 9. 6. Mic. 5. 5. Ephes. 2. 14.
f Matth. 1. 23.
g Matth. 3. 16.
h Rom. 10. 15.
i Matth. 21. 42.
k Luk. 2. 14.
m Joh. 14. 27. τὰ εἰρήνης ὧδε ἡ ἀπὸ ἀρχῆς ἐμὴ ὑμῖν, ἀλλὰ ἡ ἐμὴ ἐρήνη. *Greg. Naz. Orat.* 14. ἐρήνην δίδωμι τοῖς ἐμοῖς μαθηταῖς, μόνον τοῦτο παραγγέλλω τοῖς ἐμοῖς ἐρήνην τὴν ἐμὴν ἐρήνην. *Basil. Epist.* 77. *ad Mariz. Epis.*

keſt Man, and yet the mightieſt Warriour; a true *David*, a man much vers'd in Battle, and yet made up all of Love, [n] ſending a Sword in one place, and [o] ſheathing up a Sword in another; [p] careleſſe of offending in caſe of piety, and [q] tender of offending in caſe of liberty. Thus Hee, and thus his Church too, *Salem*, a place of *Peace*; *Ieruſalem*, a viſion of *Peace*, and yet therein a Fort and an Armory for ſhields and bucklers. *Cant.*4.4.

To know the difference, wee are to diſtinguiſh both concerning *Perſons*, and concerning *Things*.

For *Perſons*, the ſame Apoſtle who heere teacheth us to compaſſionate the *Weake*, doth teach us elſewhere to [r] withſtand the *obſtinate*; and he who out of *tenderneſſe* to ſome [ſ] yeelded to circumciſe *Timothy*, out of *jealouſie* of others [t] refuſed to circumciſe *Titus*, [u] pleaſing all men in one caſe, and [x] forbearing to pleaſe in another, a [y] ſervant to all himſelfe, and yet, [z] *Be yet not the ſervants of men.*

Concerning *Things*, though the Heathen man ſpake truly, [a] *Nihil minimum in Religione*, yet we know [b] Our Saviour diſtinguiſheth betweene *Mint* or *Cummin*, and the great things of the Law. And the [b] Apoſtolicall Synode betweene things neceſſary and unneceſſary, and Saint *Paul* heere betweene meates and drinkes, and the Kingdome of God, and [c] elſewhere betweene the foundation and ſuperſtruction.

n Matth. 10.34.
o Joh.18.11.
p Matth.13.57.
q Matth.17.27. *ἵνα μὴ σκανδαλίσωμεν. Chryſoſt. tom. in Pſa. 5.6. vid. etiam in Pſal. 48. pag. 690. Edit. Savil.*
r Gal.5.1.
ſ Act.16.3.
t Gal.2.3.
u 1 Cor.10.33.
x Gal.1.10.
y 1 Theſſ.2.4.
z 1 Cor.9.19. 2 Cor.4.5.
a *Varr. Max.*
b Matth.23.23.
b Act.15.28.
c 1 Cor.3.10,11

itruction. Some Truthes there are which belong *ad fidem Catholicam*, others which perraine onely *ad scientiam Theologicam*, Some are [a] *Quæstiones visuæ*, and others λογικαὶ, as *Gregory Nazianzen* distinguisheth. Some are *de fide*, against those who deny Fundamentals. Others *circa fidem*, against those who by perilous superinducemenes bruize and wrench the foundation. Others *prater fidem*, [b] *in quibus salvâ fide quâ Christiani sumus, ignoratur verum*, as S. *Austen* speakes. In which wee may erre or bee ignorant, beleeve or suspend without any hazard to the *Common Faith*. In one word, as [c] *Tertullian* distinguisheth of sinnes, so may wee of *Opinions*. Some are *Quotidiana incursionis*, such as are usually incident to humane frailty, some are *Dogmata devoratoria salutis*, such as proceed from Hereticall pride and blindnesse.

Now the Rule is certaine, that in the great things of the Law and Gospell, which either are *Foundations* themselves, or are most visibly and immediately adjacene and contiguous to the Foundation, wee ought [d] ἐπαγωνίζεσθαι as Saint *Jude* speakes, *to contend earnestly*, as there was no small dissention and disputation betweene *Paul* and *Barnabas*, and the false Brethren who taught the necessity of Judaicall Rites unto Salvation, *Act.* 15 2. And [e] *Athanasius* the Great would not have the Orthodox Brethren

a *Naz. Orat.* 14. ἐσχάτως περὶ μυστηρίων ἐλπίζοις λόγοι, ἀλλ' ἐν τοῖς ζῶσι καὶ μνωσιν. καὶ ὅλως ἐμοὶ τοῦτον κρατῆσαι δοκεῖ] χωλὸς ἐστὶν ὁ τῶν ἀγνοουμένων. *Method. apud Epiphan. Haref* 64. πῶς ἀνάγκη ἴχνη καὶ ζωὴν. *Vtitur præcepti distinguit Greg. Nazian. Orat.* 3. *De creatura si quid aliter quã esse habet sentiremus, dummodò non id pro cognito perceptoq; teneamus, Nullum periculum est— De Creatore, si aliud quàm oporteat ac sit res habet nobis persuadetur, Perniciosissimo Errore decipimur.* Aug. *de lib. Arb. l.* 3. *c.* 21. *& de Gen. ad lit. l.* 10 *c.* 23.

b Aug. *de pecc. orig. cap.* 23

c Tert. *de pudic. cap.* 19.

d Jud v. 3.

e Athan. *Epi. ad Orthodoxos. de*

*bus fusè edi Epistolis quæ formatæ Communicetur le & pacifice vocabantur. vid. Aug. Ep.* 136 *& Opt. l.* 2.

to receive any formes or *Letters pacificatory* from *George* the *Arrian* Persecutour.

[f] And *Basil* the Great giveth an excellent reason of it, If once wee shake the *simplicity of the Faith*, and retaine not that as a *Rule* and measure of inferiour differences, disputes and contentions will prove endlesse.

This care then and circumspection is chiefly to bee used in these three Cases, as a [g] learned Prelate of our Church hath observed.

1. In case [h] of *Heresie*, when Adversaries deny or deprave the Faith of the Gospell; as [i] *Hymenæus* and *Philetus*, who teaching against the Resurrection, overthrew mens Faith.

2. In case of *Idolatry*, [k] If *Israel* play the harlot, let not *Iudah* transgresse; for *What agreement hath the Temple of God with Idoles?*

3. In case of *Tyranny*, when any shall usurpe and exercise Domination over the Consciences of men to bring them into bondage unto Doctrines of errours, and make Articles of faith for all Churches to submit unto. In which case the Apostle had no patience. *Gal.* 2. 4, 5. [a] *Neque enim quisquam nostrum Episcopum se esse Episcoporum constituit, aut tyrannico terrore ad obsequendi necessitatem collegas suos adegit*, they are the words of Saint *Cyprian* in the Councell of *Carthage*, upon the case of Rebaptization.

This then being laid for a firme foundation, that

f *Basil. Epist.* 325 *ad Epiphan.*

g Bishop *Davenant in Epist. pacificat. super edict.*

h *vid. Euseb. hist. lib.* 4. *cap.* 13. *& lib.* 5. *cap.* 19. *& Greg. Nazian. Orat.* 12. *pag.* 203. *Paris.* 1609.

i 2 Tim. 2, 18.

k Hos. 4. 15. 2 Cor. 6. 16.

a *Cyprian. lib. de sentent. Episcop. de Hæresi. rebaptizand.*

that Christ where hee is [b] King of *Salem*, must be King of *Righteousnesse* too; that the [c] wisedome which is from above must bee first *pure*, and then *peaceable*, that our *unity* must bee the [d] *Vnity of the Spirit*, *Ea enim sola Ecclesiæ pax est quæ Christi pax est*, as [e] Saint *Hilary* speakes; The state of this point is in these two words, πολεμία, *Warre* there must be, I speake in a spirituall sense, with principalities, and powers, and spirituall wickednesses: for the Church is militant, and hath weapons of spirituall warfare given of purpose to resist enemies. Christ came to send a Sword against all dangerous errours of minde or manners. And as in this Warre, every Christian must have πανοπλίαν, as Saint *Paul* speakes, *The whole Armour of God:* so, above all, *Timothy*, and such as he was must bee *good Souldiers*, 2 *Tim.* 2. 3. with the eye to watch, with the tongue to warne, with the sword of the Spirit to convince and to correct gainesayers. *Warre* there must bee, but στάσις, *Contention* and inward jarres there must not bee, and that for this very reason, because there is Warre; for as our Saviour saith, a kingdome divided within it selfe cannot stand, at any time, much lesse when it wageth warre with a forraigne and potent Adversary, such as Satan, and all other Enemies of the Church are, who by the advantage of an intestine commotion would save himselfe the labour of drawing the Sword, and become rather a spe-

[b] Heb. 7. 2.

[c] Jam. 3. 17.

[d] Ephes. 4. 3.

[e] *Hilar. contr. Aria. & Auxent.*

*vid. Greg. Naz. Orat.* 1. *pag* 35, 36.

ctatour than a party in the Conqueſt. A notable example wee have in *Meletius* and *Peter* Biſhop of *Alexandria*, both Confeſſours of the Chriſtian Faith, both *Martyres deſignati*, and condemned *Ad Metalla* for their Profeſſion, who upon a ſmall difference, touching the receiving of the *Lapſi* into Communion, fell unto ſo great a Schiſme, that they drew a partition betweene each other in the Priſon, and would not hold Communion in the ſame worſhip of Chriſt, for which notwithſtanding they joyntly ſuffered; which diſſention of theirs did the Church of God more hurt by cauſing a great rent and ſect among the members thereof, than any perſecution the Enemy could have raiſed.

*Epiphan. Hareſ. 68.*

Greatly therefore doth it concerne all of us in our places and orders to put to all our power, praiers, intereſts, for preſerving the unity of the Spirit in the bond of Peace, and for purſuing and promoting the Peace of *Ieruſalem*, that in nothing wee give offence to the Church of God; rather be willing to ſilence and ſmother our private judgements, to relinquiſh our particular liberties and intereſts, to queſtion and miſtruſt *domeſtica judicia*, (as *Tertullian* calles them) our ſingular conceits and fancies, than to bee in any ſuch thing ſtiffe and peremptory againſt the quiet of Gods Church. The *Weake* to bee *humble* and tractable, the *ſtrong* to bee *meeke* and mercifull; the *Paſtours*

ἐπιείκεια λογισμοῦ, *Chryſoſt. in Gen. Homil. 4.*

to

to inſtruct the ignorant, to reclaime the wandering, to reſtore the lapſed, to convince the froward with the ſpirit of meekneſſe and compaſſion; the *People* to obey, honour, and encourage their Miniſters by their docible and flexible diſpoſition, to ſuſpect their owne judgements, to allow their Teachers to know more than they, not to hamper themſelves, nor to cenſure their Brethren, nor to trouble their ſuperiours by ungrounded *Scruples*, or uncharitable prejudices, or unquiet, and in the end uncomfortable ſingularities; How did our Saviour powre out his Spirit in that heavenly *Prayer* for the *unity* of his People? *That they may be one, and one in us, and made perfect in one.* How doth the Apoſtle powre out his very bowels in this reſpect unto the Church? *If any conſolation in Chriſt, if any comfort of love, if any fellowſhip of ſpirit, if any bowels and mercies, be yee like minded.* Take heed of ſtrife, of vainglory, of pride in your owne conceits, of cenſure of your Brethren, of private reſpects. Lay aſide your owne reputation, bee in the forme of ſervants; have ſuch humble judgements, as that you can bee willing to learne any, though unwelcome, truth, to unlearne any, though darling, errour; have ſuch humble lives and purpoſes as that you can reſolve to obey with duety, whatſoever you are not able with reaſon to gaineſay. The godly *Princes* how carefull have they ever beene to ſup-

preſſe and remove Diſſentions from Gods Church? *Conſtantine* the Great writeth letters, publiſheth Edicts, makes large Orations to the Biſhops of the *Nicene* Councell at their ſitting and diſſolution, to no other purpoſe than only for preſervation of Peace. *Anaſtaſius* in the great diſſentions of the *Eaſterne* and *Weſterne* Churches about the Councell of *Chalcedon* touching the two Natures of Chriſt, how ſevere was he to require his Biſhops to promote and conſerve Peace in the Church? as *Evagrius* and *Nicephorus* note. To ſay nothing of the pious examples of our Dread Soveraigne and his moſt renowned Father, who both by writings, and by injunctions, by pen, and power, by argument, and by authority, have ſhewed their care to ſuppreſſe thoſe unhappy differences, wherewith by the cunning of Satan, the Churches of God have of late yeares beene too much diſquieted.

Conſider we beloved that we are * *Brethren*, that wee have *one body, one ſpirit, one faith, one hope, one baptiſme, one calling*, brought out of the ſame wombe of common ignorance, heires of the ſame common Salvation, partakers of alike precious Faith, ſealed with the ſame Sacraments, fedde with the ſame Manna, ranſomed with the ſame price, comforted with the ſame promiſes; in ſo much that * *Iuſtin Martyr* and *Optatus* have beene charitable ſo farre as to call Judaizing Chriſtians, and Donatiſts by the name

*Euſeb. de vit. Conſtant. lib. 2. cap. 63–68. lib. 3. cap 12. & 20.*

*Evagrius lib. 3. cap. 30. Nicephorus lib. 15. cap. 25.* King *James* in his Declaration to the *States* againſt *Conradus Vorſtius*, and in his Inſtructions to his Biſhops, *Anno* 1622.

* Gen 13.8. Act. 7.26. Pſal 133.1. Epheſ 4.3–6. *Ex eodem utero ignorantiæ. Tert.* Jud. v. 3. 2 Pet 1.1. Act. 4.32. Phil 1.27. *Vnum ſignum habemus: quare non in unoovili ſumus? Aug. To. 7 ſerm. ad plcb. in Cæſarienſem.*

* *Juſtin. Martyr dialog. cum Tryphon. Optat. lib. 1 Aug contr. Epiſt. Parmen. lib. 3. cap. 1.*

name of *Brethren*. Whosoever therefore by pride, or faction, or schisme, or ambition, or novell fancies, or arrogance, or ignorance, or sedition, or popularity, or vain-glory, or envie, or discontent, or correspondence, or any other carnall reason, shall rend the seamelesse coate of Christ, and *Cause divisions and offences*, I shall need load him with no other guilt than the Apostle doth, that he is not the *Servant of Christ*, *Rom.* 16. 17. for how can hee who is without Peace or love, serve that God who is the God of Peace, whose name is love, and whose Law is love?

Besides this, we in our calling are *Brethren*, *Consortio muneris*, and there is a speciall tie upon us to be *no strikers*, 1 *Tim.* 3. 3. not to strike our fellow-labourers with an eye of scorne, or a tongue of censure, or a spirit of neglect, or a penne of gall and calumny. Wee need not in any Controversie flie to stones, so long as our reason and learning holdeth out; not to strike the People of God, either with the rodde of *Circe*, to stupifie and benumme them in sensuall security, crying, *Peace, Peace, where there is no Peace*; or with unseasonable and misapplied terrours, τύπτειν συνείδησιν, as the Apostle speakes, *To wound the Conscience*, and to make sad the hearts of those whom the Lord hath not made sad: Christ our Master was consecrated to this Office by the *Spirit* in the shape of a [a] *Dove*, as an embleme of that *meekenesse* which was in him,

*Non habent dei charitatem, qui ecclesiæ non diligunt unitatem. Aug. de Baptism. lib. 3. cap. 16. vid. Greg. Nazianz. Orat. 14. p. 215, 216.*

ἰᾶται γὰρ τοὺς λελογχότας ὁ ποιητὴς τὸν Ὀδυσσέα.

[a] *Ideirco & in columbâ venit Spiritus sanctus. Simplex animal & lætum, non fellis amarum, non morsibus sævum, non unguium lacerationi violentum. Cypr. de unitat. Eccles.*

him, and which from him ſhould deſcend upon all his ſubordinate Officers.

And as the love of *Brethren* ſhould hold us, ſo our jealouſie of *Enemies* ſhould drive us to keepe up the *Tower of David*, the *Peace* of the Church, that by inteſtine differences we cauſe not the Adverſary to [b] rejoyce, and to ſpeake reproachfully; [c] when all the members of the Church are faſt joyned together, *vinculo fidei, glutine charitatis*, by the bond and cement of faith and love, when Governours, Teachers, People, joyne hand in hand, the one to rule with authority and meekeneſſe, the other to teach with wiſdome and compaſſion, the third to honour both by humble ſubmiſſion to the judgement, and willing obedience to the guidance of their Governours and Paſtours, then doe they cut off occaſion from thoſe who ſeeke occaſion, and diſappoint the expectations of thoſe, who (as a learned Civilian ſpeakes) doe *Captare tempora impacata & inquieta*, whoſe beſt fiſhing is in troubled waters; for as the Divell (as *Optatus* ſpeakes) is tormented with the Peace of *Brethren*, ſo is hee moſt quickned and put into hopes of ſucceſſe in his attempts againſt the Church, by thoſe mutuall ruptures and jealouſies which the members thereof foment and cheriſh amongſt themſelves: when by the defection of *Ieroboam Iudah* and *Iſrael*

b λαμπάσσουσι πολεμίων. Hom. Iliad. a. δημοσίων μὲν χάρμα, κακοῖσι δ' ἐπὶ δουλ. Iliad. γ. μὴ τί σ' ἔχωσιν Ἀχαιοὶ Λάκαινοι ἀρήτορες, ἠδ' ὀνόσσωσι. Iliad. μ. 2 Sam. 1. 20. 12. 14.

c *Communi periculum concordiâ propulſandum.* Tacit. in vit. Agric. ἀλλὰ ὅτι λοιδοροῦντα ἡδέως βλέπει τὸ δραπέτιον τὸ ἡμέτερον, ὡς τὸ τοῖς ἀπ' ἐχθρῶν λεγόμενα πάσχειν, &c. Chry. Hom. 7. in Gen. οὐκοῦν μάλιστα δεῖ μηδὲν ὑμῶν ἡνῶσθαι ἀνοίκτοις ἔξωθεν, ἵνα πάντες ὦμεν ἰσχυροὶ· ἐὰν γὰρ ἐνδιδῶμεν πρὸς τὰ ἐκτὸς, εἰς ἡμᾶς ἐκεῖνα μᾶλλον ἐπιτίθεται. διὸ καὶ ἀφιστᾶσι τοὺς ἐν τοιούτοις ἐν ἰσχυρίσεσι. Basil. Ep. 296. ad Satalenſ. ſuit. etiam de Spiritu ſancto c. 30. Nat. Optat. 1. pag. 34. Petr. Aurea. decret. lib. 1. Tit. 2. §. 8. Diaboli hoc diabolum quo ſemper de fratrum pace torquetur. Optat. lib. 2. Non eſſet pravis hæreſium dogmatibus locus μὴ οὐκ ἀνεπίπλαστος τάξις τῶν λογικῶν τῶν ἀδιαφθόρως διηγεῖτο. Gr. Nyſſen. de vit. Moſis. p. 190.

were

were rent asunder, then came *Shishak* and troubled *Ierusalem*, 2 *Chron.* 12. 2. It hath beene we know one grand Objection of the Papists against the Reformed Churches, That the Dissentions amongst themselves are evident signes of an Hereticall spirit, as *Bellarmine*, *Stapleton*, and others argue, and *Fitz-Simon*, an *Irish* Jesuite hath written a just Volume of this one argument, which he calleth *Britanno-machia*, the Warres of the Divines of our Country amongst themselves. How happy they are in that pretended Unity, which they make a note of their true Church, I referre to any mans judgement who shall reade the crosse writings of the *English Seminaries* and *Iesuites*, the *Iesuites* and *Dominicans*, *Smith* and *Kellison*, *Loemly* and *Hallier*, *Daniel Iesu* and *Aurelius*, the different judgements concerning the Judge of Controversies between the *Gallican* Church, and those more captivated to the Popes Chaire in *Italy* and *Spaine*: to say nothing of the two hundred and thirty seven Differences observed by *Pappus*, and three hundred and odde by a Reverend Bishop of ours amongst the *Romane* Doctours: so that, were all this calumny a truth, wee could answere them as *Gregory Nazianzen* did those in his time, who used the same argument, ἰμοὶ γὰρ δοκοῦσι κἀκεῖνοι ἀμφισβητεῖν. That they are never the lesse faulty, however wee may bee blame-worthy too; onely this want of Charity in them should teach us

*Bellarm de notis Eccle. lib. 4. c. 11 Stapleton de princip. fidei doctrinal. lib. 4. cap. 13. Kellisons Survey lib. 2. cap. 6. vid. Dr. Field of the Church. lib. 3. c. 41, 42. & Just. Apolog.*

*Greg. Naz. Orat. 13.*

never to want Unity within our ſelves, but to let ſuch a ſpirit of Peace and meekeneſſe ſhew it ſelfe in our lives, doctrines, and writings, *Vt nihil de nobis malè loqui ſine mendacio poſſint*, that they may never have advantage with the ſame breath to ſpeake both truly and reproachfully againſt us.

Hierom.

And hereby as we ſhall ſtoppe the mouth of the Adverſary, ſo ſhall wee preſerve the honour of our Religion, the ſucceſſe of our Miniſtery, the Reverence of our perſons and functions in the mindes of the People, who may haply bee apt enough to catch hold as of others, ſo moſt of all of thoſe occaſions which our ſelves by our mutuall differences ſhall at any time adminiſter to neglect both our preaching and our perſons; and when they ſhall obſerve hot diſagreements amongſt learned men in ſome things, how eaſily thinke we may ſuch as are more led by the force of examples, than by the evidence of light bee induced to ſtagger and to queſtion all? *Domeſtica calumnia graviſſimum fidei excidium*, no greater hinderance to the growth of Faith than domeſticall diſagreements.

*Hilar. in Pſalm. 118. P.*

*vid. Vincent. Lirinenſ. cap. 15, 16, 25. Iſid. Pelus. lib. 2. Epiſt. 90. Aug. Epiſt. 105. de Civit. dei. lib. 16. cap. 2. de verâ Relig. cap. 8.*

Deſired it may be, but hoped it cannot, that in the Church of God there ſhould bee no noiſe of axes and hammers, no difference in judgements and conceits. While there is corruption in our Nature, narrowneſſe in our faculties, ſleepineſſe in our eyes, difficulty in our Profeſſion,

Profeſſion, cunning in our enemies, perverſi. hard things in the Scriptures, and an envious man to ſuperſeminate, there will ſtill bee ὑπερφρονοῦντες, men that will bee differently minded: no inſtrument was ever ſo perfectly in tune, in which the next hand that touched it did not amend ſomething; nor is there any judgement ſo ſtrong and perſpicacious, from which another will not in ſome things finde ground of variance. See we not in the ancient Churches thoſe great lights in their ſeverall ages at variance amongſt themſelves? [a] *Irenæus* with *Victor*, [b] *Cyprian* with *Stephan*, [c] *Ierome* with *Auſtin*, [d] *Baſil* with *Damaſus*, [e] *Chryſoſtome* with *Epiphanius*, [f] *Cyril* with *Theodoret*? In this hard neceſſity therefore, when the firſt evill cannot eaſily bee avoided, our wiſedome muſt bee to prevent the ſecond, that where there is not *perfection*, yet there may bee *Peace*, that diſſention of judgements breake not forth into diſunion of hearts, but that amidſt the *variety* of our ſeverall conceits we preſerve ſtill the *unity* of *faith* and *love*, by which only we are knowne to be Chriſts Diſciples.

Give me leave therefore, out of an earneſt deſire of Peace and Love amongſt learned men, in the further handling of this argument briefly to enquire into theſe two Queſtions,

1. How Peace may bee preſerved amongſt men, when differences doe ariſe?

2. How thoſe differences may in ſome degree

Defence *Part.* 2. *pag.* 319. & *vid. Jacti Reply. artic.* 8. *pag.* 294.

a *Euſeb. hiſt lib.* 5. *cap.* 26.
b *Euſeb. lib.* 7. *cap* 3.
c *Aug. & Hier. in Epiſt. amab. apud Aug. Ep.* 8. 19.
d *Baſil. Epiſt.* 10. & 77. *Baron. anno* 372. §§. 15. 25.
e *Sozomen. lib.* 8. *cap.* 14, 15.
f *Cyril. lib. ad Eupatium Niceph. Hiſt. lib.* 14. *cap.* 35.

gree be compoſed and reconciled?

For the former, let us firſt remember, That *Knowledge* is apt to beget *Pride*, and *Pride* is ever the mother of *Contention*, and in Saint [e] *Auſtins* phraſe, the mother of Hereſies too, [h] *Rarò quiſquam circa bona ſua ſatis cautus eſt*, ſaith the Hiſtorian, A very hard thing it is, and rarely to bee ſeene, for a man endued with excellent parts, to be wary, temperate and lowly in the employment of them. And therefore Satan hath uſually ſet on worke the greateſt wits in ſowing errours in the Church; as *Agrippina* gave *Claudius* poiſon in his delicateſt meate, or as theeves uſe to purſue their prey with the ſwifteſt horſes, [i] *Ornari abs te diabolus quærit*, as Saint *Auſtin* ſaid once unto *Licentius*, a man of a choice wit but a corrupt minde: wherein certainly Satan would faile of his end, if men would make no other uſe of their parts and learning than the ſame [k] Father directeth them unto, *Vt ſcientia ſit tanquam machina quædam per quam ſtructura pietatis aſſurgat*, if they would uſe their learning as an engine and inſtrument for the more happy promoting of piety and pure Religion. And indeed why ſhouldeſt thou who art haply a man of more raiſed intellectuals, of more ſubtle and ſublime conceits deſpiſe the judgement of thy meaner Brethren? Who is it that hath made thee to differ? And why hath he made thee to differ? As hee hath given thee more variety of learning,

1 Cor. 8.1,3. Prov.13.10.

2 *Superbia Hæreticorum mater fuit.* de Gen. contr. Manich. lib.2. cap.8. & Epiſt.89.

h *Quint. Curt. lib.*10.

i *Aug. ad Licentium Epiſt.*49.

k *Aug. Epiſt.* 119.

ning, it may bee hee hath given thy Brother more experience of divine things: and you know a great *Cosmographer* may misse a way which a man lesse learned in *Theory*, but more vers'd in travell may easily keepe. Certainly as the juyce of the same earth is sweet in the grape, but bitter in the wormewood; as the same odour is a refreshment to the Dove, but a poyson to the Scarabæus: so the same learning qualified with charity, piety and meeknesse, may bee admirably usefull to edifie the Church, which with pride, contempt, and corrupt judgement may bee used unto harmefull purposes, ἀφορισμὸν γὰρ ἀσκεῖν χαλεπὸν, as the Philosopher speakes, Nothing is more dangerous than wickednesse in armour.

*Basil. Hexam. Homil. 5. Greg. Nyssen. in Cant. Hom. 3. pag. 514. Epiphan. Haref. 40.*

*Aristot. Rhet. Fabium lib. 12. cap. 1. Multi vim suam potestatem aliorum comitantibus experiuntur. Plin. lib. 8. Epist. 24. ἀλλὰ καὶ τὴν τῶν ἀμαθῶν ἀμαθίαν ἐπιπλήττειν ἀνάγκη. N. T. Orat. 3. pag. 97. Studiorum rudes, literarum prophani, expertes artium. Minut. Felix. Hoc est fastidium vestrum sapientiae hoc agere quod nec rudes desipiunt. Arnob. contr. Gentes lib. 3 Aug. de Baptis. lib. 2 cap. 45. Cypr. ad Quirin.*

This therefore shall bee my first Rule. To correct and keepe downe the rising of our *Knowledge* with *Humility* in our selves, and *Charity* to our *Brethren*. Not to censure every one for dull and brutish who in judgement varieth from our owne conceits. It was an old tricke of the Gentiles (as *Gregory Nazianzen*, *Arnobius*, and *Minutius* tell us) to object illiterateness unto the Christians, but a very unfit way it is for Christian men amongst themselves to refute adverse opinions, or to insinuate their owne, by the mutuall undervaluing of each others parts and persons. Ever therefore in our censures let us looke to what is *wanting* in *our selves*, and to what is *usefull* in our *Brethren*.

The one will make us *humble*, the other *charitable*, and both *peaceable*. Pride made the Donatists forsake the Catholique Unity, which Saint *Cyprian* in the same judgement, but with more humility, did not disturbe.

Secondly, Peace may in this case be preserved by moderating the fervour of our zeale against those that are otherwise minded. There is in the nature of many men a certaine θυμὸς, an heate and activenesse of spirit, which then principally, when conversant about objects divine and matters of Conscience, is wonderfull apt, without a due corrective of wisdome and knowledge, to breake forth into intemperate carriage and to disturbe Peace. It was zeale in the Women which persecuted Saint *Paul*, *Act.* 13.50. and it was zeale in him too which persecuted Christ before he knew him. *Phil.* 3.6. *Act.* 26.9. for as the Historian saith of some men, that they are *Solâ socordiâ innocentes*, bad enough in themselves, and yet doe little hurt, by reason of a flegmaticke and torpid Constitution, indisposing them for action: so on the contrary, men there may bee, who having devotion, like those honourable Women, not ruled by knowledge, and zeale like quicke-silver not allaied, nor reduced unto usefulnesse by wisdome and mature learning, may bee, as *Nazianzen* saith, they were in his time, the Causes of much unquiet. It was a grave censure which *Tacitus* gave of some o-

ver-

vid. Casaub. in baron. Exercit. 14. § 6.

θυμὸν γαρ᾽ ἐκ λόγου δ᾽ πνέομεν ἀχαρ. Naz. Orat. 26.

Tacit.

Spiritus magis magis quàm utiles. Liv. dec. 3. lib. 10.

φέρει μᾶλλον ἢ δυνησῃ τὰς πράξεις πάντα αἴτια &c. Nazian. Orat. 26.

ver-violent Assertours of their liberty, and it may bee verified of other, who as violently maintaine their opinions, *Quòd per abrupta inclarescerent, sed in nullum reipub. usum.*

Two great inconveniences there are which may in Controversies from hence arise.

1. * That by this meanes Truth it selfe may be stretched too farre, and by a vehement dislike of errour on the one side, wee may runne into an errour on the other; [a] as *Dionysius Alexandrinus* being too fervent against *Sabellius* did lay the grounds of *Arianisme*, [b] and *Chrysostome* in zeale against the *Manichees* did too much extoll the power of nature, and *Illyricus* out of an hatred of the Papists lessening originall sinne, ranne another extreme to make it an essentiall corruption.

2. Hereby men doe marvelously alienate the mindes of one another from Peace, by loading contrary Doctrines with envious consequences, such as the Consciences of those whom wee dispute withall doe extremely abhorre, which course usually tendeth to mutuall exacerbation, whereby Truth never gaineth halfe so much, as Charity and Peace doe lose.

Thirdly, requisite it is to the preservation of publique Peace, that wee all keepe our selves in our owne *station*, and labour to doe God service in the places and callings wherein hee hath set us, and not [illegible] to busie our selves with matters which (as the Apostle

D 3 speakes,

*Tacit. in vita Agric. cui contrarium planè erat exemplum magni Basilij apud Nazian. Orat. 20. pa. 362. & Epist. 26.*

* *Nimium altercando veritas amittitur. A. Gell.*

a *vid. Basil. Epist. 41. integro autem libello Dionysium hunc ab Arianismi suspitione vindicat M. Athanasius. Tom. 1. lib. Quòd non cum Nicæna Synodo conspiraverit Dionys.*

a *Ardore feriendi adversarios premit interdum socios. Joseph. Acosta. de Hieronymo citante Rivetoin Psal. 16.*

b *Sixt: Senens. l. 5. in Præmio*

speakes, are ἀνεξιχνίαστα unsutreable to us, and *without our measure*, 2 *Corinth.* 10.13,14. By this one thing hath the Church of *Rome* caused that great Schisme in the Christian World, because shee doth ὑπερκύπτειν, stretch her selfe above her measure, and not content her selfe with that degree which belongeth unto her, as *Nilus* Archbishop of *Thessalonica* doth largely declare in a booke purposely written on that argument. Excellent counsell is that of *Salomon* not onely in a case he there puts, but in diverse others. *If the spirit of the Ruler rise up against thee, leave not thy place, Eccles.* 10.4. *E sedetitio* may with a little heate turne into *Seditio*. Consider all are not eyes and hands in the Body of Christ to take upon them the burden of great affaires; and Truth can seldome bee worse served, than when a man who indeed loves it, but hath not parts nor learning enough to be a Champion for it, shall put himselfe unseasonably upon disputes, and so as hee spake, *Veritatem defendendo concutere*, to betray the Truth by a weake defence. *Are all Apostles?* saith Saint *Paul, are all Prophets? are all Teachers?* hath not God dealt to every man a severall measure? Hath hee not placed every man in a severall order? Have wee not all worke enough to doe in *Our owne places*, except wee rushinto the labours, and intrude our selves on the businesses of other men? *Hæc magistro relinquat Aristoteli, cavere ipse doceat.* It was a smart

1 Pet. 4. 15. Prov. 26. 17. τὸ ἀσχάτων μὴ ἁπτεσθαι τῶν ἀνηκόντων, καὶ τὸ ὑπὲρ τὸν ἑαυτοῦ ὄγκον μὴ φρονεῖν —μὴ ὑπερβαίνειν τὸ μέτρον ἀλλὰ μένειν ἐν τοῖς ὁρίοις, καὶ τὸν κανόνα, καὶ ἐπὶ τούτοις τὰς ἐπιστολὰς ἐπιμελῶς ἐξετάζειν. *Nazian. Orat. 9. vid. etiam Orat. 26. pag. 450. 453. 454.*

*Quidam in corpore Christi sunt quidam manus, &c. Basil. in Psalm. 33.*

ὁ μὲν τὶς τῶν ἁβδὲ φιλοσοφεῖν, ὁ δὲ τὶς, ἐν ᾧ τὸ μὲν ἀφῆκεν ἕκαστον ἐν τοῖς ἰδίοις ὁρίοις ἐργάζεσθαι. —ὁ μὲν ἦν ἐν τῇ τῶν χρείαν ἐφ' ἕτερα, &c. *Nazian. Orat. 33. Tuscul. Quæst.*

smart rebuke of *Tully* against *Aristoxenus* the Musician, who would needs turne Philosopher; whereunto agreeth that answere of *Basil* the Great to the Clerke of the Emperours Kitchin, when hee jeered him for his soundnesse against the *Arian* Faction, [illegible]. Your businesse it is to looke to the seasoning of your broath, and not to revile the Doctrine, or the Doctours of the Church. Let us therefore content our selves with the Apostles Rule, Every man to abide in the Calling, and to keepe the station wherein God hath set him, 1 *Cor.*7.24. and not out of ambition, discontent, emulation, or any other polypragmaticall distemper to grow weary of our owne employments, and to immixe and interpose our selves in things which are without and *above our Order*.

Fourthly, hereunto much conduceth, *A Brotherly mildenesse* towards those who are contrary minded, [a] a mutuall [illegible] and *condescension* to the weaknesses of one another, as the Apostle adviseth, *Rom.*15.1. Acrimony indeed and sharpenesse of rebuke is sometimes necessary towards men of obstinate and pernicious minde, *Tit.*1.13. *Gal.*2.5. But amongst *Brethren*, yea *Adversaries*, that are not incorrigible, all things ought to be carried with lenity and meeknesse, *Gal.*6.1.5.13. 2*Tim.*2.25. [b] *Epiphanius* telleth us of some Creatures, that the more they sting the lesse they hurt; [c] and surely

Theod. hist. lib. 4. cap. 27.

[a] συγκαταβαίνειν τῇ ἀδυναμίᾳ, Basil. Epist. 203. vid. elegantissimum N. Z. locum Orat. 12. pag. 203.

[b] Sepia morsus non nocet. Epiph. Haeres. 36. vellit quod acrius pungit, minus ledit. Haeres 44.

[c] Rationibus vincant, blanditiis vincunt. Bas. Ep. 80. Dum alter alteri anathema esse capit, prope jam nemo Christi est. Hil. contr. Const. Haretici argumenti calumniam meditantur. Alba. ad Adelph. contr. Arian. ista sunt haereticorum machinae, ut convicii de perfidia ad maledicta se conferant. Hier. Apol. contr. Ruff.

surely in any dispute it is a strong presumption that that man doth least hurt with his argument, who betakes himselfe to biting and to intemperate language. In these things therefore wee should carry our selves *non ἀντικρὺς ac, sed ἀνακρὺς as Brethren*, and not as Enemies, not to uncover the nakednesse, or to put [d] our feete on the breasts of our Brethren; but as it is said of [e] *Athanasius* the Great, that hee was *Dissidentibus magnes*, by his meeknesse he drew those who dissented from him; so should wee make the Truth a gainer by our milde handling of those that vary from us. [f] It was the grave and pious advice of *Nazianzen*, Let us yeeld to our *Brethren* that wee may overcome them, as a Flint is easily broken upon a pillow which yeelds unto it.

Lastly, so long as there is found agreement in *Fundamentall Truths*, and in the *Simplicity of the Gospell*, wee ought rather to deny our wits, and to [a] *Silence our disputes* in matters meerely *notionall* and *curious*, which have no necessary influence into faith and godly living, than by spending our pretious houres in such impertinent contentions, [b] for gaine of a small Truth to shipwracke a great deale of Love and while wee perplex the mindes of men with abstruse and thorny Questions, wee take off their thoughts from more necessary and spirituall employments. [c] It was a wise and seasonable rebuke which the Mariners in a dange-

vid. Aug. Epist. 14. & Tom. 4. quæst. ex Matth. ca. 11. contr. Lit. Petil. lib. 3. ca. 1. contr. Cresc. Gramm. lib. 4. cap 3. Nazianz. Orat. 51.

d λαξ ὲ πίθοις βαίνον. Iliad. 5.

e Nazian. Orat. 21. p. 392.

f Naz. Orat. 14.

a Non minus interdum Oratorium est Tacere quàm Loqui. Plin. lib. 6. Epist. 7. vid. Basil. contr. Eunomium. lib. 1. verb. prim.

b Ne majus malum incurratur ex Scandalo quàm bonum percipiatur ex vero [ita enim legendum, non verbo] Aug. Epist. 85. Urbem produnt dum Castella defendunt. Cicer. lib. 2. de divin.

c A. Gell. lib. 1. cap. 2.

dangerous tempeſt gave to the Philoſopher who troubled them with an impertinent diſcourſe, ἀπολλύμεθα, ὦ ἀνόητε σοφιστά. Wee periſh whileſt thou trifleſt; [d] let it never bee ſaid ſo of any of us, that while wee wrangle about ſcholaſticall notions, and queſtions that gender ſtrife, thoſe, whoſe poore ſoules, ready haply to ſinke under the Tempeſt of ſinne and death, cry out, like the man of *Macedonia* in Saint *Pauls* viſion, *Come and helpe us*, for want of that plaine and compendiary way of Faith, repentance, good workes, ſpirituall worſhip, and Evangelicall obedience which ſhould be taught them, become a prey to that envious man, who, while wee ſleepe, will bee ſure to watch, and and goe about ſeeking whom he may devoure. [e] Let us therefore leave our ſmaller diſputes to *Elias*, *Quando venerit*, and let us ſpeake to the People, τὰ τῶν χριστ. as holy [f] *Ignatius* ſaith, thoſe things which may make men confeſſe that God is in us of a truth, and that certainely it is Chriſt which ſpeaketh by us. God leadeth not his People unto eternall life by knotty and inextricable Queſtions, [g] *In abſoluto ac facili eſt æternitas*, as Saint *Hilary* excellently ſpeaketh, no need of verball wranglings, or of contentious Diſputes, περίεργα ταῦτα, καὶ ἄτοπα καὶ περιττὰ τοῖς ἀκούουσι. It is the godly counſell of great [a] *Athanaſius*. Wee have no need of [b] *curioſity* after the Goſpell of Chriſt; [c] our worke is to make men *Chriſtians* in their holy Religion, and not *Cri-*

E *tickes*,

d *Vid. Greg. Naz. ſuavè & eleganter Orat. 14. p. 220. 221. Orat. 26. pag. 445. 446. Orat. 35. Aug. de Gen. ad lit. lib. 2. cap. 9.*

e *Ut Areopagite cauſas quaſdam in annum centeſimum differebant. A Gell. l. 12. cap. 7. quædam quæſtiones ſunt. τῶν ἀναγκαίων ἀφεμένους, quædam τῶν μὴ λίαν ἀναγκαίων καὶ ἐπιζημίων, ἢ τῶν ἐκτὸς διαλεγομένους. Naz. Orat. 14.*

f *Ignat. Epiſ. ad Epheſ.*

g *Hilar. de Trin. lib. 10. juxta finem. vid. Epiph. Hæreſ. 55.*

a *Athan. Orat. unum eſſe Chriſtum, & ad Serapion. pa. 191. μὴ ἀναγκαίως, ἀλλὰ τὰ περὶ τῆς ἐνανθρωπήσεως τοῦ Λόγου ἐπιμελῶς ἐξετάζειν. Epiſt. ad Antiochenſ.*

b *Curioſitas à populo non eſt poſt Evangelium. Tertul.*

c *περὶ τῶν ἐκκλησιαστικῶν λόγων. Naz. Orat. 35.*

tickes, to [d] bring them unto *Faith* and not unto doubtfull *Disputations*, to feede their Soules, and to guide their Consciences, not to dazle their eies, nor to puzzle their judgements, nor to perplex their conceites, nor to please their humours, nor to tickle their fancies, nor to foment their jealousies and censures of things or persons, by novell, specious, and unpracticall Curiosities. If wee will beleeve him, who for his judgement and learning had the surname of *Theologus* given him, this is the right way of being a *Sound Divine*. It is *Gregory Nazianzen* in this 29. *Orat.* at the latter end of that *Oration*. Whose judgement shall put an end unto the handling of this first Question, the next I will passe over with more brevity, and that for memories sake in these few expressions.

1. The right way to *Compose Differences* amongst men is ὁμόνοια and ἕνωσις. [c] A *joint obedience* to the Truths wherein all agree, and pursuance of those pious *ends* which all professe. This is the Apostles Rule in this very case. *Whereunto wee have already attained, let us walke by the same rule, let us minde the same things*, Phil. 3. 16. For indeed the love of God and Conscience of his Commandements is the right way to know him and the secrets of his Word. *If any man will doe the will of God, hee shall know the Doctrine*, Ioh. 7. 17. *And hereby wee know that wee know him, if we keepe his Commandements*, 1 Ioh. 2, 3, 4. And in all knowledge which is intended for practice.

d Rom. 14 1. *Chrysost. in Gen. Hom. 21. p. 149. 15. Aug. Ep. 56.*

c *Ex mandato mandata cerni mus. Hier. in Psal. 118. G. Si in lumine Christi ambulare volumus, à præceptis ejus & monitis non recedamus. Cypr. l. 2. Ep. 3. ad Cecil.* ἐκ τῶν γένους ὁμοῦ πάντα ἐπλάγη. *Basil. de Martyr. Manasse. & in Psal. 33. in illud Gustate & videte.* κοινωνοὶ φιλοσοφίας ἐσόμεθα ἐκ τῶν λόγων. *Naz. Orat. 26. & Or. 33. Nisi fidelium spiritum usus præcesserit, doctrina cognitio usu apprehendetur. Hier. in Psal. 118. B.*

ctice, that of the [f] Philoſopher is moſt true, *Thoſe things which wee learne to doe wee learne by doing:* now the knowledge of divine Truths is not barely *intellectuall* for the *braine*, but *experimentall* for the Conſcience, and conſiſteth much in the *Taſte* of ſpirituall things. It is the expreſſion [a] of Saint *Baſil*, *Quod in cibis Guſtus, in ſacris intellectus*, and the Apoſtle calleth it *Knowledge according unto Godlineſſe*, 1 *Tim.*6.3. They therefore who can reſolve to keepe a good Conſcience, and not to vitiate the palate of their minde with any morbid humours, are moſt likely by the other helpes of learning and induſtry to finde out the Truths wherein they diſagree; for the very [b] Philoſopher could ſay, that *Wickednesſe doth putrifie the principles of the minde*, and that [c] *Such as are mens courſes of life, ſuch likewiſe are the diſpoſitions of their mindes towards practicall truth.* A corrupt heart doth uſually make a corrupt judgement, [d] *Dum his quæ volumus doctrinam coaptamus.* It concernes us therefore not to be like *Painters*, (it is the ſimilitude of [e] *Methodius*) that can draw a ſhip on a table, but are not able to build a ſhip for uſe; that can write and diſcourſe of Doctrine in *Papers*, but not expreſſe the Truth of it in our lives: but by our unanimous obedience to the Truths wee know, to diſpoſe our ſelves for the diſcovery of thoſe wee doe not know. [f] *Iuſtin Martyr* confeſſeth, that it was the lives of the Chriſtians which taught him

[f] ἀ μανθάνομεν ποιοῦντες μανθάνομεν, *Ariſt. Ethic. lib.* 2. *c.* 1. *Video malos parvo ingenio, literis nullis, ut bene agerent agendo conſecutos. Plin. lib.* 6. *Ep.* 19. *vid. Aſpa. & Pauvinium apud A. Gell. lib.* 13. *cap.* 8.

[a] *Baſil. Reg. Brevior. interrog.* 279. Job 12.11. Pſal. 119 66. Job 34.3.

[b] χαλεπὰ φθορὰ ἀρχῶν. *Ariſt. Eth. lib.* 6. *cap.* 5.

[c] αἱ ἀρχαὶ καὶ τῶν ἐξ ὑποθέσεων αἱ τοῦ οὗ ἕνεκα ἀρχαὶ ἐν τοῖς ἤθεσιν ὑπάρχουσιν. *Ariſt. lib.* 1. *Metaphyſ.*

[d] *Hilar. de Trin. lib.* 10. *Aug. de doctrin. Chriſt. li.* 2. *ca.* 6. *de morib. Eccleſiæ. lib.* 1. *cap.* 17. 18. 27.

[e] *Apud Epiph. in Hæreſ.* 64.

[f] *Juſtin. Apolog.* 1. *pag.* 51.

him Christian Religion. There are extant [g] two Epistles of *Basil* the Great *Ad Presbyteros Tarsenses*, wherein speaking of differences in the Church, he adviceth this as the most compendious remedy,

1. In whatever we may συγκατα βῆναι τῇ ἀσθενείᾳ, to condescend unto the Weake, and then to hold firme our *Agreement in the foundation of Faith.*

2. φιλομαθία. A docile and *tractable Dispositi-on*, whereby, being sensible of our owne naturall blindnesse in the things of God, we first betake our selves unto him by fervent *Prayer*, imploring the guidance of his holy Spirit, that wherein we are otherwise minded, he would reveale even that unto us, *Phil.*3.15. For *Prayer* is an excellent Key unto the holy Scriptures. It was a pious speech [a] of Saint *Austin*, that they who are meeke and humble in heart, *Plus cogitando & orando proficiunt, quàm legendo & audiendo.*

2. When heereby out of a serious and sin-gle-hearted love of Trueth, wee addresse our selves to the *Study of holy Scriptures*, [b] not bringing along with us our owne private conceits, and then racking the Scripture to confesse something for them, (as *Demosthenes* said of the Oracle, that it did φιλονεικεῖν) but doe resigne our hearts and judgements to the light of Gods Word, and resolve when our errours are dis-

cove-

g Basil.Ep.203. & 204.

a Aug Epist.112. Chrysost. in Gen. Homil.24.

b Vid.Iren.l.3.c. 2. Non imponendus sensus scripturis sed de expellendus. Hilar Trin. lib.1.2.7.passim. τὰ χεγραμμένα ἐν γραφαῖς, ἢ τὸν νοῦν τὸν γεγραμμένον ἐξηγήσεται. Naz. Orat.36. Scripturas secundum suum sensum legunt. Aug.de Gr. Chr. c.42. Simplicitatem sermonis Ecclesiastici id volunt significare quod ipsi sentiunt. Epiph. ad Joan. Hierosol. Euangelium pertrahunt ad suæ sententiæ præcipitium. Justi M. Epist.ad Zenam. βιάζονται τοῖς ὑποκειμένοις τὰ λεγόμενα. Clem Alex. Strom.l.7.p.543. 544.545.548. Edit.Heinsi. τὰ δοκοῦντα τοῖς ἰδιωτικωτέροις τῶν ἀκούειν παρὰ τοῦ Ἑλληνικοῦ Chrysost. in Gen.Hom.24 v. Aug.de doctr.Christ.l.3.c.10.& Tert.de præscr.c.17.& de resurr.c.40.de fuga in persecut.c.6.

covered, to hold our peace. Thus as * Saint *Basil* speakes, if wee would by the helpe of Gods Spirit and Grace attend unto the *Scope of holy Scriptures*, wee should in no wise bee unprofitable unto the Church of God.

3. εὐπειθεία Mutuall and *Brotherly love*, which is *Magnus persuadendi artifex*, [c] a very great meanes to worke upon the judgements of one another, and to take off all such impediments as usually arise from personall prejudices in the disquisition of Truth. When the Servants of *Benhadad* observed the word *Brother* to come from the mouth of *Ahab*, they hastily laid hold on it, as an excellent preparation to the settling of those differences which were betweene those two Princes, 1 *Reg.*20 33. It was a good temper that [d] of *Calvin*, who professed that though *Luther* should call him Devill, (for hee was not ignorant of the heate of that man) yet hee would still acknowledge him for an excellent Servant of God; were there the same affection on all sides, a pacification betweene those Churches might bee easily accommodated.

4. ἀπροσωπολη. Not to have the Faith of God in [e] *Respect of persons*, *Iam.*2.1. Not to be the *Servants of men*, 1 *Cor.*7.23. nor to enthrall our judgements to the fancies of others. But to beare a most equall affection unto all Truth

* *Basil. Homil.*2. *in Hexam.*

c *Vix dici potest quant à liberalitate imitemur eos quibus severamur. Fab. instit. lib.*2. *cap.*2.

d *Ep. ad Bulling. pa.*383. *edit. Genev.*1576, *& ib. pag.*138.181.

e *Non tam Auctoritati in disputando quàm rationi momenta quærenda sunt quæ etiam obesse plerumque ut qui discere volunt, auctoritas eorum qui se docere profitentur, &c. Cicer. de nat. deor. lib.*1.

e *Difficet mihi quod Theodoro ad quem librum scripsi, quamvis docto & Christiano viro, plus tribui quàm deberem. Aug. Retr. l.*1. *c.*2. *Errare malo cum Platone, quam cum illis vera sentire. Cic. Tuscul. qu. Quibus, quia Hæretici sunt, etiamsi multa probabiliora dicerent, minimè crederem. Maldonat. in Matt.*16.14.

by whomsoever professed. Because [f] Truth is Gods whersoever it growes, as a Mine of Gold or Silver is the Princes in whose ground soever it bee discovered, ὁ κύριος τῆς γῆς ἐστιν, ἀπὸ οὗ ἂν ἐκφανῇ. Wee have our Faith and our Appellation from Christ, and not from any other person: and therefore they, who, upon any undue respects, can with equall facility hold or let goe Truth, the Fathers feare not to call them, [h] καπηλεύοντας, and κατεμπόρους, men that make merchandise of Christ and his Truth, contrary to that of *Salomon, Buy the Truth, but sell it not*, *Prov.* 23. 23. And therefore wee finde the Orthodox Beleevers still keeping themselves to the *Stile of Antioch, Christians*, and [i] refusing the names of *Petriani, or Paulianiani, or Melitiani, or Pars Donati.* And indeed partiall and personall respects will be ever apt to lead unto contention. I cannot affirme any thing, but a conjecture I thinke we may make, that if *Barnabas* had not beene [k] *Markes* uncle, the difference betweene him and *Paul* had not beene so hot.

5. σωφροσύνη. To bee *Wise unto sobriety*, *Rom.* 12. 3. When we are to deale in things divine to set bounds unto our selves that wee breake not through to gaze, *Exod.* 19. 12. 21. Not to draw every thing in Religion to the Rule of our Righe, or rather crooked and presumptuous Reason, to take heed of [l] *Quomodo* in things of Faith, the Fathers call it a Judaicall word, and

f Quisquis bonus verusq; Christianus est, Dominus sui esse intelligat ubicunq; invenerit veritatem. *Aug. de Doctrin. Christ. li. 2. c. 18.* g Gr. Naz. Or. 20 fides ἐστὶ veritatis non voluntatum, Euangeliorum non temporum. *Hilar. cont. Constantium.*

h Ignat. ad Trall. Basil. Epist. 192. Naz. Orat. 21. pag. 392. & Orat. 40. pag. 643. ἐκ γὰρ τοῦ ἀνθρωπίνου κέρδους πολλὰ κακὰ γίνεται, ὧν ἐκτὸς ὄντας δεῖ. Ign. ad Magnes. Naz. Orat. 30. Epiph. Haer. 42. & 70. Athanas. Orat. 2. cont. Arian. pag. 308. & Apol. 2. pag. 777. Optat. li. 3.

k Col. 4. 10. Act. 15. 39.

l Just. Martyr. de vera Conf. Epiphan. Haer. 70. & in Anaceph. Cyril. Alex. in Joan. lib. 4. cap. 13, 14. Athanas. ad Serapion. Basil. de Human. Christ. Gener.

and unbeseeming Christians. Saint *Paul* chargeth us to **Take heed of Philosophy and vaine deceits, Col.*2.8. Not but that there is [m] admirable use of *sound Philosophy*, and of *Reason* raised and *rectified*, so long as it is *subordinate to Faith*; [n] but when it shall bee so proud as to judge of Faith it selfe, and to admit or reject it, as it shall be consonant or disagreeing with her prejudices, this is a tyranny which would quickly overthrow all.

Other cause there hath beene none of those desperate Heresies wherewith the *Socinians* have pestred the World, but that they will have all Truths to stand or fall at the Tribunal of their presumptuous Reason: as if all the present and ancient Churches of God besides consisted but of brute Creatures, and they onely in a corner of *Polonia*, as sometimes the *Donatists* in *Africa*, the onely reasonable and holy men, *Felix Ecclesia, cum nova & curiosa de Deo dicere lascivia crederetur*, Happy indeed the Church of God, when curious novelties, and as it were Tourneaments in sacred things are esteemed prophane; when men doe not νεωτερίζειν, but διατρίβειν, nor disparage the Majesty of so Honourable and solemne a Foundation, with the lenity of slight, chaffie, and triviall superstructions. It was a grave and serious speech that of *Seneca*, and worthy the consideration of the greatest Divines, *Nunquam nos verecundiores esse debemus, quàm cum de Deo agitur.*

* *Tertul. Apolog. c.46. de præscr. c.7. Idol.c.10. contr. Marc. lib.2.cap.16.*

[m] *Tertul. de Resur.cap.3. de Testim.animæ. cap.1. Cle. Alex. Strom.1.p.103. 207.214.233. lib.7 p.510.*

[n] *Conantur auctoritatem stabilissimam fundatissimæ ecclesiæ quasi Rationis nomine & pollicitatione superare. Aug.Epist.56. Epiphan.Hæres. 76. in confutat. Actij cap.38. Justin. explicat. fid.pag 375. & 388.Hilar.de Trin.lib.4. Viderint qui Stoicum & Platonicum, & Dialecticum Christianismum protulerunt. Tert. de præscript. cap.7. Naz.Orat.21. pag.380. Basil.Epist.61.*

*Senec. nat.qu.l. 7. Pet.Alfred. decret.Tit.6.§.2*

6. Ἀναλογία πίστεως. To keepe our ſelves to the *forme of ſound* * *words*, Rom. 12.6. 2 Tim. 1.13. to hold thoſe Doctrines which accord beſt with the grounds of Faith and Love in Chriſt, thoſe which aſcribe moſt glory to God and his Grace, which moſt conduce to the humbling and debaſing of the pride of man, which moſt tend to the practice of godlineſſe, to the purifying of Conſcience, to the edifying of the Body of Chriſt. Our Doctrine muſt be *according unto godlineſſe*, 1 Tim. 6.3. and our knowledge the *Acknowledging of the Truth which is after Godlineſſe*, Tit. 1.1.

7. συνήθεια. The * *Cuſtome of the Churches of God.* To retaine that, (when there is no expreſſe and evident variation from Divine Authority) which is moſt conſonant to the received uſage of the ancient and pure ages of the Church. This Rule the Apoſtle gives for ſuppreſſing of differences, *If any ſeeme to bee contentious, wee have no ſuch cuſtome, neither the Churches of God*, 1 Cor. 11.16. *Inquire of the former age*, ſaith *Bildad, and prepare thy ſelfe to the ſearch of their fathers*, Iob 8.8. *Looke to the old way*, ſaith the Prophet, Ier. 6.16. *It was not ſo from the beginning*, ſaith our Saviour, Matth. 19.8. * Onely this Rule is to bee qualified with this neceſſary diſtinction, That * no Antiquity hath any

* Non parum intereſt ad Chriſtianam pietatem quibus vocibus utamur. Aug. de civ. dei. l. 10. c. 23.

* Contra Eccleſiæ fundatiſſimum morem ut me ſentiat. Aug. Ep. 28. Adeò ut iniquiſſimum reputarent Eccleſiam. Iren. li. 3. ca. 4. Tert. de Coro. militis. cap. 3. 4. de veland. virgin. cap. 1. 2. Nemo nobis molitias exhibeat, ſic enim ſentit ac docet ſimilia dei Eccleſia ab origine. Epiphan. in Ancorat. Quod nec à majoribus accepimus, οὔτε ἡμῖν τοῖς ἀρχαίοις ἔθος τοιοῦτον ἐνεκλήθη, οὔτε παρὰ τοῖς ἁγίοις τοιοῦτόν τι ἐν ταῖς ἐκκλησίαις ἴσμεν. Baſil. contr. Eunom. li. 2. Aug. Epiſt. 118. c. 1. & 119. ca. 19. contr. Jul. lib. 1. c. 4. 7. lib. 2. c. 10.

* vid. Mercer. in Job. 12. 12.

a Adoro Scripturæ plenitudinem—ſcriptum eſſe docet Hermogenis officina. Si non eſt ſcriptum timeat væ illud adjicientibus aut detrahentibus deſtinatum. Tert. contr. Hermog. ca. 22. vid. etiam de præſcr. cont. Hær. c. 10. 11. Quodcunq; adverſus veritatem ſapit, hoc erit Hæreſis, etiam vetus conſuetudo. Tert. c. 1. de veland. virg. Conſuetudo ſine veritate vetuſtas erroris eſt. Cypr

any Authority in *Matters necessary* of Faith, worship, or Doctrines of Religion, to prescribe or deliver any thing, as in it selfe and immediately obligatory to the Conscience, which is either contradicted or omitted in the written Word, which we beleeve to bee *fully sufficient to make the man of God perfect, and throughly furnished unto every good worke*, 2 *Tim.* 3. 16, 17.

But, 1. In *matters accessory of indifferency, order, decency*, and *inferiour nature*. 2. In matter of *Testimony* to the truths of Scripture, and for manifesting the succession, flourishing, and harmony of doctrins through all ages of the Church, the godly learned have justly ascribed much to the autority and usage of the ancient Churches. The study of the doctrine and Rites whereof is justly called by the most learned Primate of *Ireland, a noble study*. I will conclude this particular with the words of S. *Austen*, [b] In those things saith he, wherin the holy Scripture hath defined nothing, *mos populi Dei & instituta majorum pro lege tenenda sunt*, The custome of Gods people, and appointments of our forefathers must be held for lawes. Lastly, [c] *Submission* to the spirits of the Prophets, and the judgements of the godly learned: not to be stiffe and inflexible in our owne conceits, nor to be Acceptors of our owne persons, but to be willing to retract any errour, and with meeknesse and thankful-

ad Pomp. contr. Steph. Si solus Christus audiendus est, non debemus attendere quid ante nos aliqui faciendum putaverit, sed quid qui ante omnes est Christus prior fecerit uoq; enim hominis consuetudinem sequi oportet, sed dei veritatem. Cypr l 2. Ep. 3 ad Cecilium. vid. Cl. Alex. Strom. l. 7. p. 544. a. 6. B. Bas. de Spi. sancto c. 7. & Ep. 80 Moral. Reg. 12. cap. 2. Aug. Ep. 112. in proem. de morib. Ecclesiæ Cathol. l. 1. cap. 7. contr. Epist. Parmen. lib. 3 cap. 2. de unit. eccles. c. 1. 3 6. 17. 18. 19 contr. Cresc. lib. 2. cap. 32.

b Aug. Ep. 85.

c Ego quidem fateor me ex eorum numero esse cupere qui proficiendo scribunt, & scribendo proficiunt, unde si

aliquid vel incautius vel indoctius a me positum est, — nec mirandum est, nec dolendum, sed potius ignoscendum atque gratulandum, non quia erratum est sed quia improbatum, &c. vid. Aug. Epist. 7.

neſſe to be led into the right way by any hand, Excellent was the reſolution of *Iob* in this caſe. *Teach mee, and I will hold my peace, and cauſe mee to know wherein I have erred, Iob 6.24.* In which one diſpoſition did all men, who otherwiſe differ, firmely agree, and were not too partially addicted to their owne fancies, nor had their judgements (which ſhould bee guided onely by the truth of things) too much enthralled to their owne wils, ends, or paſſions; ſoone might they be brought, if not wherein they erre, to change their judgements, yet at leaſt ſo to allay them with humility and love, (as Saint *Cyprian* did his) that they ſhould never breake forth into bitterneſſe towards their Brethren, or diſturbance of the Church of God.

*Cyprian. ad Quirin. præfat. Concil. Carthag. & in initio Concil. Aug. de Baptiſm. contr. Donat. lib. 1. cap. 18. & lib. 2. cap. 1. 3.*

Thus have I with as much light as my weakneſſe could diſcover, and with as much brevity as the weight of the Argument would allow, opened the meanes of procuring and preſerving Peace amongſt Brethren.

The other Particular in the Text would require as large a portion of time as this hath already ſpent. I ſhall ſpare to bee ſo injurious to your patience, and to the buſineſſe wee attend upon; onely becauſe thoſe things which God hath joyned together no man ought to put aſunder, I ſhall therefore as Architects uſe to doe, give you in but a few lines a Modell of the Building heere by the Apoſtle commended

mended unto us, and ſo leave you, and it to Gods Bleſſing.

ἡ τῆς ἰσοτιμίας] 1. Then, It is not any kinde of Peace which muſt bee thus purſued. Such the things in difference may bee as muſt bee earneſtly contended for, *Iude v.* 3. If *Peace* hinder *Edification*, wee muſt then build, as *Nehemiahs* ſervants did, with our ſpirituall Weapons in our hands. It muſt be an edifying, but no deſtroying Peace. It hath an ἀνάγκη, to bound it, *Rom.* 12. 18. and wee know, *Id ſolum poſſumus, quod jure poſſumus.*

2. He purpoſely ſevereth *Peace* and *Liberty*, that hee may joyne *Peace* and *Charity*. In our ſervices to the Church of God we muſt, ever, more looke to what is *helpefull* to others, than to what is *lawfull* for our ſelves; to part from a little of our owne ground, rather than our brothers houſe ſhould bee unbuilt. *All things*, ſaith the Apoſtle, *are lawfull, but all things edifie not.*

3. It is not διώκωμεν τὴν εἰρήνην. *Let us follow Peace*, but τὰ τῆς εἰρήνης. *The things which make for Peace.* It is not enough that we have pious affections to the Peace and Edification of the Church, as an *End*; but wee muſt put to all our skill and wiſedome, and caſt about for the moſt proper and ſeaſonable *meanes* conducing to ſo good an End. For a man may have an indifferent good will to Peace it ſelfe, and yet when it comes to the τὰ τῆς εἰρήνης, to the meanes for the

advancing of it, to the paines he muſt take, to the liberty hee muſt forbeare, to the coſte hee muſt be at, to the cenſures hee may undergoe, heere hee ſtops, and is deterred with the difficulties of ſo noble an enterpriſe, like the ſluggard in *Salomon*, that ſaith, *There is a Lion in the way.*

4. It is *Edification* which is the worke committed unto us: all the power which God hath annexed to our Office, and all the learning, elocution, wiſedome, ſubtlety, abilities which our labours with his bleſſing have attained unto, muſt all bee directed and laid out upon this end. As the greateſt knowledge of a Chriſtian is to know the Croſſe of Chriſt, ſo the greateſt learning of a Church-man is to build the Body of Chriſt. And this inſtructeth us how wee are to preach the *Law* unto the People of Chriſt. The Apoſtle telleth us, [illegible] *Gal.* 3.19. *It was added to the Goſpell.* For ſo wee finde that the Promiſe and Covenant made to *Abraham* is prefixed before the Decalogue, when it was publiſhed from Mount *Sinai*, *Ex.* 20.2 *added*, I ſay, not as a *ſupplement* to make up a defect, but as an *inſtrument* to prepare the way, and diſcover the need we have of a Goſpell; and therefore *I. Baptiſt* came before with the ſpirit of *Elias*, and with an axe, to make way for *Chriſt the Prince of Peace.* We muſt not therfore preach the Law *alone* by it ſelfe, as it is a killing and deſtroying letter, but as it was given,

*Vnum & eundem eſſe Legis & Euangelij finem vid. Epiphan. Hereſ. 66.*

*ἡμεῖς τὸν νόμον μετὰ τοῦ Χριστοῦ εἰσφέρομεν, Nazian. Orat. 42.*

ſo

ſo it muſt bee preached *in the hand of a Mediatour*. Wee preach nothing but *The Grace of God which bringeth Salvation*, (I am ſure wee ſhould preach nothing elſe.) It is onely the wickedneſſe of thoſe which contemne it, that turneth the Salvation which wee preach, into a ſavour of death unto themſelves.

5. Wee ſee heere *Peace* and *Building* in the Church goe ſtill together. When the weake doe not cenſure, nor the ſtrong deſpiſe, but they goe hand in hand together, the one reverencing, the other compaſſionating their fellow Brethren, then doth the Structure riſe up and flouriſh; whereas when men fall to vaine janglings, and unprofitable, uncharitable diſputes, the worke of Piety is ever at a ſtand. When the Tongues were divided, the Building quickly became a *Babel*. And therefore we in our Callings ought to preſerve the love of our People; to bee helpefull, hoſpitable, courteous, patient, merciſull, to uſe all mildeneſſe to all men, to overcome evill with good, for meate not to deſtroy the worke of God, to preferre the Soules of our Brethren before our owne dues and emoluments, that they may ſee wee ſeeke not theirs ſo much as them: not that I would have us to betray the Rights of our Places, but to claime them with all tenderneſſe, and with evident aſſurances of Love and Peace.

6. It muſt bee *Aedificative* too, not onely *Paſſive*

*Edification*, an yeelding to bee built, 1 *Pet.*2.5. nor onely *Immanent Edification*, a Building up of our ſelves, *Iude v.*20. but a mutuall and *tranſient Edification*, as iron whetteth iron, a conſidering of one another to provoke unto love, and unto good workes, *Heb.*10.24.

7. It muſt bee *ſtriuing* too. It is not enough to deſire it, to accept it, to meete it halfe way, to let it in, and welcome it when it comes to us. But wee muſt *purſue* and goe after it. If any man refuſe Peace, ſo that it flieth from us, we muſt put it to an *ὦ ἄνδρες*, and venture our ſelves for it to a *ſi fortè*, and *quantum in nobis*, if by any meanes wee may overtake and apprehend it, *Rom.*12.18. If any man refuſe *Edification*, and thruſt away the Grace and Mercy which is preached unto him, it muſt bee *ſtriuing* heere too, not to give him over, and to let him alone for deſperate, but to purſue him ſtill, to digge about him, and dung him (as it is in the Parable, *Luk.*13.8.) It may bee hee will yet bring forth fruit: many there are which come into the Vineyard at the laſt houre. We muſt here put it to a *perhaps* too, *If God peradventure* will give him Repentance, 2 *Tim.*2.25. and in the meane time to ſhew all meekneſſe to all men, becauſe we our ſelves were ſometimes fooliſh and diſobedient, *Tit.*3.2.3.

Now laſtly, unto the ſubſtance of this Building, there pertaine but theſe three things. A *Foundation*, a *Superſtruction*, a *Contignation*.

1. A ſtable

1. A ſtable and ſolid *Foundation*, which is either *Perſonall*, and that is *Chriſt onely*, 1 *Cor.* 3.11. or [a] *Practicall*, the knowledge whereof is requiſite as a ground-worke unto ſome further end; and this againe is twofold.

Either, the *Foundation of Theologicall Doctrines*, upon which they are all raiſed, and by which they are to bee meaſured, and ſo the *Doctrine of the Apoſtles and Prophets* is called a Foundation, *Epheſ.* 2.20. or elſe the *Foundation of Salvation*, whatſoever things are ſimply and *abſolutely neceſſary* to the ſpirituall, vitall, and ſalvificall ſtate of a Chriſtian, *Quæ poſita ponunt, & ſublata auferunt ſalutem*, which have by the Ordination of God a neceſſary and intrinſecall connexion unto eternall life. Saint *Paul* gives it us in three words, *Faith*, *Hope*, and *Love*.

1. [d] *Faith*, as the *primò primum*, without which no other motions though materially in morall conſtruction good, are yet *in foro Cœli*, vitall and *ſalvificall*. This Faith is contracted into the *Creeds of the Church*, requiring an *intellectuall* aſſent of the minde to the *Truth*, and a *fiduciall reliance* of the *heart* on the *Goodneſſe* of God in Chriſt in all thoſe Evangelicall Doctrines for our owne righteouſneſſe and ſalvation: and thus Faith is by [b] the Ancients often called a *Foundation*.

[a] Ro.6.17.12 6. 1 Cor.15.1.4. 2 Cor.10.14. Gal.6,16. Epheſ.4.13. Phil.1.27.2.2. 3.15.16. Col 1.23. 1 Tim.6 3. 2 Tim.3.14. Tit.1.1.4.3.8. Heb.6.1. Jude v.3. Revel.14.12. *Regula veritatis per baptiſmum accepto, Iren. lib. 1. cap.1.2.19. Fides eccleſioſtica Epiph. Hæreſ.57. & 35. Naz. Orat. 14.26.40. Hilar. de Trin. lib.10. Character Chriſtianiſm Athan. ad Serap Regula pariter & fidei, communia. Aug. Epiſt.57.*

[b] *Laudo ſupereædificationem boni operis, ſed agnoſco Fidei fundamentum, Fidei radicem. Aug. in Pſ.31. de præd. ſanct.7. Rhem. in Explanat.6 ad Heb. Ambr. Offic. lib.1. cap.29 de Sacramentis lib.1.4a. 1. Ruf. Emiſſen. Hom.2. de Symbolo. Fulg. prolog. 1. de Fide ad Pet. Diac. Aug. ſerm.115 de temp. de fid. & oper. c.16. Enchirid. cap.2.* [b] *Proſp. de vit. contempt. lib.2. c.21.* [c] *Tert. de Orat. cap.9.* [d] Mar.16.16. Joh.3.18.36. Joh 8.24. 1 Cor.15.17. Gal.2.20 1 Jo.5.1.12.13.

2. [c] *Hope*, as the Ground and Foundation of all [f] *Invocation*, and ſpirituall *Worſhip*, and therefore the Apoſtle ſaith of ſuch as deſtroied the incommunicable Worſhip of God, that they did not *Hold the head*, *Col.*2.18.19. and thus the *Lords Prayer* containing the adæquate object of all our Hopes, is called by *Tertullian*, *A fundamentall Prayer*.

3. [g] *Love*, as the Principle of all *Obedience* and newneſſe of living. In a [h] *Godly ſorrow* for all ſinne paſt, a *Godly purpoſe* abrenouncing all ſinne [i] in *Conſcience*, profeſſion, and endeavour of *Converſation* for the time to come, [k] a deſire to feare Gods name, a [l] delight in his Law, a Love of our Brethren, a Conſcience void of offence towards God and men. And ſo Love is by the Apoſtle called a [a] Root and Ground, *Epheſ.*3.17.

Now the laying of this *Foundation* aright, and cauſing ignorant men in ſome meaſure to underſtand the myſteries of Religion and Salvation, is indeed the maſter-peece of the wiſeſt Builder, and that, without the which all our other Sermons to the People will bee little better than loſt labour, till theſe Principles be ſoundly faſtened in their Conſciences.

2. To this Foundation of Faith in Doctrine, hope in worſhip, and love in obedience, muſt be joyned a progreſſe in the *Superſtruction*, becauſe ſomething will bee ever wanting to the Grace and Knowledge of God in us: and in this

c Rom.8.24.26
1 Pet.1.3.
f Rom.10.12.13
Joh.4.22.23.
Gal.4.6.

g Joh.14.21.
1 Co.13.1,2,3.
h 2 Cor.7.9,10.
Act.2.38.
Luc.13.3.
i Heb.9.14.
1 Tim.1.5.19.
1 Joh.3.8,9.
4.18.1.3.
k Neh.1.11.
Eſay 26.8.
l Rom.7.22.
a *Aug. de Spir. & lit. cap.*14.

this superedification it will be needfull to observe these two things.

1. A due *Order* and disposition, for though all the Truths of God are to bee taught, yet each in its due place and time, according as the strength and growth of our Hearers is able to beare. As the Scripture was delivered κατὰ μέρος. by pieces and degrees, so should it bee preached too, *line upon line, precept upon precept.* It was, I thinke, wise counsell, that of a learned Cardinall, that with vulgar people it were best beginning at the latter end of Saint *Pauls* Epistles, where hee speakes of Dueties, and then after that to goe to the beginnings, where he is more profound in Doctrines.

*Vid. Fab. præfat. in lib. 7. Instit. Orat. Non debemus ostrare infirmitatem discentium, sed temperare vires nostras & ad intellectum audientium descendere. Idem lib. 1. cap. 2. lib. 2. cap. 3. 6.*

2. A due *Connexion*, that we sever not those Doctrines which God hath joyned. Not to preach Workes without Faith, which in the Iewes begat pride and opinion of their owne righteousnesse, *Rom.* 10. 3. Nor Faith without Workes, which some Heretiques doing, (for that the learned observe to have beene the cause of the Epistles of Saint *Iames* and Saint *Iohn*) did thereby cause great scandall and licentious living. To preach the Law so, as to shew men still, upon repentance, a Refuge to the Gospell, and so to preach the Gospell, as to shew them withall upon their contempt and presumptuous disobedience the Curses of the Law.

*Quicquid narrauit ita narrauit illi cui inquirit audiendo credat, credendo speret, sperando diligat. Aug. de Catech. Rudib. cap. 4. Tert. de præscr. cap. 9. Aug. de fid. & oper. cap. 14. de Grat. & lib. arbitr. cap. 7.*

3. There is the *Contignation* and covering,

requisite to preserve the Building from outward injury. And that is either *Ministeriall* or *Supreme*. *Ministeriall* is threefold.

1. *Soveraigne*, and so Princes and their lawes are a Crowne and Covering to the Church of God: *Nursing fathers* they are to bee, *Isai* 49. 23. and a great part of their Honour and Office it is to bee Shields and Protections to Gods House.

2. *Ecclesiasticall*, and so foure things there are whereby the Reverend Bishops and Pastours of the Church doe roofe this Building.

1. Piety and unblameablenesse of living, *Bee thou an example*, saith the Apostle to *Timothy*, *in word and conversation*. 1 *Tim.* 4 12. * for an evill life in one of us will uncover more, than an industrious hand will easily repaire againe.

2. Learning, chiefly in the holy Scriptures, and then in the succession and Doctrine of the Churches of Christ in all Ages, *That wee may bee able by sound Doctrine, both to exhort and convince gainsayers*, *Tit.* 1. 9.

3. Labour in Preaching of the Word both by Doctrine and living. You know how the businesse of our Calling is set forth unto us, and under what expressions, † ἔργον, *A Worke*; and more than that, * κόπος, *A painfull Worke*; ‡ μέριμνα, *A Care*; and more than that, ‖ μέριμνα, *A distracting Care*; the Worke of a Souldier, and of a Shepheard, and of an Husbandman, and of a Chi-

* οὐχ ὅτω δ' ἁδιάβατος διὰ τῶν λόγων αἱ ἀναίγυοι διὰ τῶν ἀναγιγνώσκοντων, *Chrysost. in* Psal. 49. 18.

1 Act. 12. 2. 15. 38. 1 Cor. 3. 13. Ephes. 4. 12. Phil. 1. 22. 2. 30. 1 Thess. 5. 13. 1 Tim. 3. 1. 2 Tim. 4. 5.

* Joh. 4. 38. 1 Cor. 3. 8. 2 Cor. 10. 15. Gal. 4. 11. 1 Thes. 3. 5. 5. 12 1 Tim. 5. 17.

† 2 Cor. 7. 12.

‖ 2 Cor. 11. 28. Phil. 2 20. 1 Tim. 3. 5.

a Chirurgian, which requires more patience and affiduity, calles upon us to bee in a readineſſe day and night. Such a Worke as we muſt wholly give our ſelves unto, [b] προσεχειν, and προσκαρτερειν, and ἐπιμενειν, and ἐν τούτοις εἶναι, they are the Apoſtles expreſſions, A Worke which will keepe us ſtill doing; a Worke in which of all other is required the moſt exquiſite and difficult mixture of wiſedome and courage, zeale and temper, boldneſſe and meekneſſe, power and patience, authority and compaſſion, reverence and humility, eloquence and plainneſſe, learning and experience, that no wonder if Saint *Paul* cry out τίς ἱκανὸς. No wonder if *Gregory Nazianzen* and others have hidde, and runne away from ſuch an Imployment; but a great wonder it is to ſee men of greene heads, of crude and lanke abilities to ruſh without feare or due preparations upon ſo dreadfull and ſacred an Office; certainly of all Callings under heaven wee in ours have greateſt reaſon to cry out with the Prophet *David*, if thou Lord ſhouldeſt marke iniquities, O Lord, who might ſtand?

[b] Act. 6. 4. 1 Tim. 4. 15. Act. 12. 25. 2 Tim. 4. 5. Col. 4. 17. Act. 14. 26. 1 Tim. 4. 15, 16.

4. Diſcipline and fatherly Government, to keepes the ſtones of the Building in order, and to reduce all unto decency and beauty: for as God muſt bee ſerved with holineſſe, ſo it muſt bee in the *Beauty of Holineſſe* too, and Unity is the beauty of the Church. *Behold how pleaſant it is for Brethren to dwell together in Vnity*

And heere let mee ſpeake one word to you who are Church-wardens, and are entruſted with the care of Preſenting Diſorders to the Governours of the Church; to beſeech you to conſider the Religion and Sacredneſſe of that Oath, which in the Houſe of God, and as you expect helpe from God, you promiſe to performe; with the reverence of which Oath, and feare of Gods dreadfull Name, were you ſo throughly affected, as indeed you ought, wee ſhould not ſee what with griefe wee doe, ſo great contempt of Gods Houſe and Ordinances, as if they were common and prophane things; many ſcarce throughout the whole yeare making their Confeſſion of ſinnes to God in the Aſſembly of his People, many ſeldome or never hearing any one Pſalme of *David*, or Chapter of the holy Scriptures read unto them; nay many neglecting the whole Liturgie of the Church, and dropping in after the Sermon is begunne, and though the Preacher have taken ſadde paines for what in the Name of God hee ſpeakes unto them, having not yet the patience to ſtay till that piece of the houre be ended. Certainly *David* had learned more reverence to the Lords Houſe, *I was glad when they ſaid, let us goe into the Houſe of the Lord*, Pſal. 122.1. and ſo had *Cornelius*, who with his kindred and neare friends *waited* for the comming of *Peter*, Act. 10.24. and ſo had *Salomon*, who teacheth men *To watch daily at the gates*,

*gates, and to give attendance at the poſtes of the doores of Gods Houſe, Prov.*8.34. And the Prophecies foretell the like of Gods People under the Goſpell, that they ſhould call upon one another, and ſhould *Goe ſpeedily* to pray before the Lord, and to ſeeke the Lord, *Zach.*8.21. I ſpeake this in zeale to the Service of God, and to the reverence of his Sanctuary, and beſeech you by the ſacredneſſe of your Oath, and for the feare of Gods Name to thinke upon it.

3. *Generall,* and ſo all the People in their Places muſt labour by inoffenſive and holy lives, and by the peaceable fruits of righteouſneſſe to cover the Church wherein they live from the reproaches of all thoſe who calumniate our Doctrine and Worſhip, as tending to licentious, prophane, rebellious, or ſuperſtitious living.

And now when all this is done, *Except the Lord build the Houſe,* they labour but in vaine that build it. *Paul* may plant and *Apollo* may water, but his Bleſſing it is which muſt perfect all. Wee all are but Walles of mudde, which may eaſily bee broken through, Hee onely is a Wall of fire which no enemies can approach unto. And therefore wee muſt all (and wee in our Calling eſpecially) bee frequent and urgent in our Praiers to him to preſerve the Peace, to repaire the breaches, and to build up the walles of his *Ieruſalem,* that hee would give us

eyes to see, and hearts to love, and mouthes to utter, and lives to expresse the praises of his Word. And that hee would give his Word a free passage into the heads and hearts, into the consciences and conversations of all his People: that so beginning at the unity of the Faith, and knowledge of the Son of God, we may grow up together unto a perfect man, to the measure of the stature of the fulnesse of Christ; which the Lord grant for the merits and mercies of his Beloved Sonne Jesus Christ the Righteous; to Whom with the Father and the blessed Spirit, Three Persons, and One Immortall and onely Wise God be all Glory, Majesty, and thankes-giving, now and for evermore,

*Amen.*

FINIS.